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## Whither College?

BY MORTIMER GRAVES

I would take more self assurance than I have to address an audience of educators, spelled with both kinds of E, about college education in the present tense. You know more about it than I do. Nor can I discuss with you how education, for better or worse, got this way. Most of you are better historians of education than I am. My only safety would seem to be in talking about the future of education, of which none of us knows very much, neither you nor I. And since my professional concern is only with higher education, I have labelled my few remarks this evening, "Whither College?" or, alternately, "The Future of College—does it have any?"

Being neither Cassandra nor Pollyanna, I have no fixed ideas upon the subject of this future, save that it depends very much on us. *We* must find answers to questions posed by conditions beyond our control. I do not know the answers; indeed, I am not quite certain that I even know the questions, but tonight I'd like to formulate some of them. Too many people know the answers before they have bothered to find out what the questions are.

It is a commonplace nowadays that within a decade or so twice as many Americans as now inhabit our institutions of collegiate rank will be seeking higher education. Our tradition will, I hope, still require that this search be satisfied. And this is only part of it. These figures are based upon the prediction of only a very modest rise in the percentage of Americans of college age who really go to college. This percentage itself must be doubled.

In this context we must remember that there are just as many Russians as there are Americans, and twice as many Indians, and more than three times as many Chinese. And, like us, they all have one brain apiece. Whether the United States remains a first-class power in such a minority situation depends upon the extent to which we discover, train, and utilize all our brains. Yet today not more than half of the young Americans capable of higher intellectual attainment ever see the inside of college halls, and only half of them stay there long enough to complete any significant educational experience. If American influence on the world is to mean anything in the year two thousand, our society must lose its fear of trained intelligence, must cease to regard brains as a nasty word, must assure itself that every American mind is

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An address given at the Louisiana College Conference, held at McNeese State College, Lake Charles, Louisiana, March 2, 1956.

developed just as far as its capabilities permit and as is useful to the nation. Given our present type of college structure any such standards would require a college establishment four or five times, at least, the size of that which now exists. This is the numerical measure of our problem. I pass over it quickly because it has already been highly advertised, and because I want to talk more at length about two other complicating and difficult factors, which have not engaged so much of educators' attention.

The first of these is that both advancing knowledge and expanding American responsibilities even now threaten college curricula with an overload which, if borne, must add years to the college experience. And here I speak not of such foolishness as offering college courses in fly-fishing and golf, but, for just one example, of the problem faced by the college in adding the dimension of Asia to higher education. No phenomenon is a clearer mark of our present age than that of resurgent Asia. Here half a dozen major civilizations, among the great cultural experiences of mankind, are declaring themselves anew. Your student will live his effective life in a crowded world of these conflicting cultures all differently patterned from his own. No educational experience is more important for him than that of coming to a meeting of minds with ways of thinking quite outside the Graeco-Judaean-Christian tradition, yet fully as sympathetic with what modern science tells us of the physical world. Almost no Americans have this experience in the course of formal education; we have hardly even yet learned how to present it. Every college administrator, whether he knows it or not, now has on his desk the problem of squeezing Asia—or perhaps I should rather say the non-West-European world—into his already overcrowded curriculum. The rash of so-called “area studies” courses which followed World War II was, perhaps, a response to this felt need; it was far from a solution to the problem.

I have spoken of Asia because it was my professional concern for many years. But I know that you can find this expansion of curricular terrain no matter where you look over the whole field of human inquiry. The social sciences, practically unknown a couple of generations ago, must now be substantially accommodated within college. So must rapidly expanding disciplines like anthropology and linguistics, to say nothing of the sciences and technologies and the all too encroaching vocational studies. We need here consider only the serious additions, not those extravagances and excrescences, so dear to the hearts of the critics of our system, which arise when misguided donors endow chairs of whimsical subjects of study alleged to have some usefulness for the young American who has to live in the second half of the twentieth century. If we must squeeze into college courses in everything which anybody suspects that it might be desirable for our late twentieth century student to know, then we must begin to talk, not of a four-year, but of a ten-year college; and college becomes ridiculous.

Along with this four or five fold multiplication of the student population and an immense expansion of curriculum coverage, college is in for another shock. This comes about through the tremendous advance in our powers of communicating sound and spectacle. Education is, as you are no doubt fond of telling your students, something that takes place inside one's self. What we communicate to the student is not education; it is but the basic material with which he constructs his own education. Communication is, as it were, the logistics of education. It is just about as realistic to discuss modern education in terms only of the older communications as it would be to plan a modern military campaign on the logistics represented by Gunga Din.

Up to now higher education has been built around the only two modes of communication available to us: the book in the library and the spoken word in the classroom. Let me hasten to assure you that I am not going to do away with either of them: if nothing else, I have the same nostalgic feelings toward them that you have. But we must recognize that now the book, the printed word, has been supplemented, and indeed already to some extent replaced, by means of communicating sound and spectacle much more direct than darkly through the smudged glass of alphabets. And as for the spoken word, no longer is its impact limited to the room in which it is uttered; its very utterance can make it available in space to the wide world, and in time to posterity.

Somebody should write a history of communication, that is to say of the development in the transport of ideas, from the time when communication by sound was limited in space to the distance that Stentor could shout and in time by man's memory, and communication by spectacle was limited by the distance a man could see—to the present when there is almost no limit in time or space to either. Here we are concerned only with the effect of this process on higher education. I'd like to examine this for a moment.

You all remember Macaulay's description of the life of the average university man of late seventeenth-century England after he left the university. The landowner returned to his acres, the clergyman retired to a parish, in a more or less remote village of England, where, surrounded by yokels, with a library of a dozen books, and rarely a monthly newsletter from the outside world, he vegetated intellectually unless Fortune took him for a sojourn in London. Perhaps the picture is a Macaulayesque exaggeration, for after all he is speaking of the period which produced Newtons and Lockes, but it does contain substantial truth: the short years in the university ended the individual's educational experience; what he did not learn in the university he never learned at all.

During the whole of the intervening three centuries this state of affairs has gradually changed. We have an immense development of the newspaper and periodical press and the great expansion of the publication and availability of

books, the much increased mobility of the individual through the improvement of transportation, and a dozen other advances in communication so commonplace that I need not recite them here.

Sometimes people forget that along with progress in the communication of the word has gone even more startling progress in the communication of spectacle. I always carry in my pocket a small edition of some old favorite book first read long ago in which I can browse as I ride in busses and street-cars, books which I can enjoy by opening at almost any point and reading a few paragraphs without bothering about the maintenance of the thread of the argument or of the story. A couple of years ago my bus-book was Goethe's *Italienische Reise*, which I had not read for twenty-five years and which, you will remember, describes his journeyings through Italy during the last quarter of the eighteenth century. On this reading I was struck by the importance of the picture in Goethe's mind. Not only had his desire to visit Italy been inspired by pictures of Italian scenes in his father's house, but throughout his travels he is constantly occupied with the attempt to find pictures which he may take back to Germany as reminiscence of his own experience and as pleasure to his friends. I suddenly realized that he was making all this effort in order to provide his eighteenth-century compatriots something that is nowadays an almost nauseating commonplace in American railroad stations, schoolhouses, doctors' and dentists' offices, and aesthetically underprivileged homes. What American more than ten years old does now know the Coliseum, Laocoon, the Lago di Garda, St. Mark's, and the canals of Venice by sight almost as well as he knows the remoter corners of his own city?

Obviously, what has happened has been that through sheer mechanical progress in our ability to transmit sound and spectacle our realm of comparison and experience has been widening at continuously accelerating pace; nor is there reason to believe that this expansion has come to an end with radio and television as we now know them.

We have not yet accustomed ourselves to thinking of this process as related to education, yet it is so related in at least two ways. In the first place, it means that we must look forward to a much transformed educational structure as modern mechanisms of communicating sound and spectacle are integrated into school and college. This is what educational television is now busied with, though as yet only in the most faltering way, for putting the lecturing professor on the twenty-one inch screen can hardly be considered anything but the most trivial exploitation of the new medium. But beyond this, the new communications are building up a whole new apparatus of informal education which has quite changed the balance between the formal and the informal educational experience. Even today it is doubtful whether most learning takes place inside or outside of school and college.

We have all paid lip service to the thesis that education is a life-long proc-

ess, and perhaps to most of us in this room the thesis has had a large measure of reality. But I have a suspicion that for the great bulk of college graduates, as for their seventeenth-century predecessors, the formal education of school and college has been their last substantial educational experience. For the dynamic world in which your students have to live this will not suffice. Formal education has lost its primacy in the total educational process; when this fact is fully grasped we are ready to ask ourselves what is to become of college.

College faces a three-fold challenge, in part threat, in part promise. The threats are a college population so enlarged that it cannot be accommodated in a college establishment two or three times its present size and an expanded curriculum which not even the greatest ingenuity could squeeze into the thirty-five thousand and sixty-four hours comprising the four-year period. The promise is, perhaps, powers of communication which give us the possibility of a totally new structure of higher education, the details of which I certainly would not now attempt to foretell.

The problem of enlarged enrollment has already engaged much attention of administrators. Two solutions have some currency. Most commonly contemplated is simple commensurate enlargement of the college establishment. Our society can afford this solution if it wants it, but I am afraid that it will prefer armaments, liquor, cosmetics, crime, and the other things that it spends its money on. Some institutions propose to slam the doors by a process which they call, sometimes a little sanctimoniously, raising standards. They point out that if entrance to college were now limited to that twenty percent of the appropriate age group presumed to be able to profit from college experience, the present college establishment could accommodate most of the expansion of the next decade. This seems to me a rather selfish attitude; it is rather taking advantage of a situation than finding a solution to a national problem. For the national problem is to educate just as many Americans just as far as their abilities permit and as their society requires. Doubtless some doors must be quietly pushed to, but they ought not to be slammed unless some provision is made for those left outside. And neither a much magnified college establishment nor the restriction of enrollments by imposing other standards takes into account the question of the expanded curriculum or the possibility of a completely new collegiate structure.

I find it mildly intriguing that a generation which has no difficulty at all in contemplating earth satellites and trips to the moon shudders at the thought that we might discover a more effective road to higher education than the four-year college which has grown out of our ecclesiastical and classical tradition. I have an uneasy feeling that college is in a bad way because it is not performing a very useful social function. Certainly at a time when we need nothing so badly as we need trained brains, we are not get-



ting them, certainly not in sufficient numbers. Some of us want to meet this challenge by thinking of college as the means of maintaining our traditional culture. But the mere idea of maintaining a tradition suggests a tradition so senile and decrepit that it has to be maintained. I doubt that a tradition which has to be maintained is worth maintaining. Consequently, the mere development of more of what we have now seems to me a quite inadequate answer.

The American of the rest of the twentieth century is going to live in a crowded, spherical, social—socialized if you like—scientific, fast moving world, the like of which has never existed before. His problems are going to be: living cheek by jowl with people who think differently from himself; devising new forms of social and political structure forced upon him by the increasing complete exploitation of the technologies and communication; accommodating his philosophies and religions to constantly advancing science; preserving the freedom of the individual in an inevitable development of higher and higher forms of human organization. From where we stand this looks like one of the most exciting ages of all history. To keep pace with it this American will have to learn as long as he lives; terminal education and the undertaker will arrive on the same day. What we have known as formal education will be only a minor part of his educational experience; its function can be little more than preparation to take the fullest possible advantage of the constant stream of educational opportunity that will pour in on him for the rest of his life. Formal education can but give him the tools of adult education, and if it does that well, we should expect no more of it. I submit that, for all its gradual development, this is a quite new state of affairs, which demands of us some quite new thinking; whatever the student does in his formal education must be thought of in terms of its relation to his informal educational experience later. If college as we have known it is to survive, it must prove that housing young Americans together for two, three, or four years with libraries, laboratories, classrooms, and professors is the most effective means of giving them the tools of education which they are going to need as long as they live.

As we look at it now, these tools are: the instruments of communication, the languages and the arts; the instruments of scientific thinking, mathematics, scientific method, and the nature of evidence; an acquaintance with the great ideas that have created or that threaten our society; a historical perspective that places us where we are, between the past and the future; some way of confronting the problems that are not amenable to our scientific reasoning, logic, and experience—usually called a religion; and a cultural relativity which will enable us to come to a meeting of minds with people whose fundamental concepts of reality may be different from our own. The problem of higher education today is not principally to develop highly-trained elite—though a society which does not develop such an elite and then en-



trust its government to that elite cannot survive as a republic—but to see to it that the largest possible number of Americans possess these tools. This should be the task of formal education, both higher and lower, not the production of semi-educated adepts at minor technologies like home economics, business administration, and physical education, illiterate in their own language, inarticulate in any other, devoid of mathematics or of any real concept of scientific thinking, unacquainted with ideas, and virtually ahistorical.

It seems rather obvious to assert that we cannot think of the future of college in isolation from the total educational process. Probably most of us here agree that more educational time and effort is wasted in the secondary school than anywhere else in our education. This seems the general thinking among college people and it is difficult to believe it not substantially right. But it is to be doubted that even a fabulously improved secondary school can provide all the tools of learning which will make it possible for the student to carry forward his education successfully through the informal media. Perhaps college should think of itself as the mechanism by means of which this transition from formal to informal education is to be made. The idea suggests fascinating possibilities; maybe the best of our students will be fully prepared for their informal education by the secondary schools and only the dullest of them have to go to college.

The dilemma is that we are faced with this immensely complicated world with its fantastic demand of both general and specialized education and yet we cannot invest more of youth's time and effort in the formal educational process. Even now a young doctor can hardly begin practice until the grey hairs have commenced to show themselves, and this at the expense of slighting those elements of his education which would make him a fully participating and responsible citizen. There is only one possible answer, that is the complete exploitation of the mechanisms of informal education now presented by our new powers of communication. College cannot bring about the integration of formal and informal education by itself, but it is probably the element in the total process which will require the greatest transformation in the course of this development. Earlier education will still be primarily concerned with the more elementary tools; the universities can take care of specialization. But college has to think itself into a new function. I do not expect to live to see professors replaced by automation or libraries to become repositories of nothing but films and tape recordings. But the courageous college, the one that will make history, will not be content to survive in some form satisfactory to our fathers but will take the new communications and the new relationship of college to education as the opportunity to create something new even though, in the best classical tradition, creation and destruction may turn out to be but two ways of looking at the same event.

## What One Learns

BY CHARLES H. MALIK\*

IT is clear, as the newspaper editorials every morning amply testify, that everybody now knows exactly what is the matter with the world. Everybody everyday analyzes the inter-Arab relations, the Arab-Israeli tension, the Baghdad Pact, the policy of the Western powers, the impact and the allurements of the Soviet Union, the so-called neutral position of Lebanon, and whether the number of deputies in Lebanon should be forty-four or double that number. The logical possibilities about each one of these items have been absolutely exhausted. There is no theory that has not been propounded and upheld, no possibility of fact or of fancy that has not been explored. Not only is everybody always certain of the facts and always certain of the right and wrong policy, but the poor public, faced with fifty different versions of the facts and fifty different moral judgments upon them, soon acquires the habit of contemplating this phenomenon with perfect placidity. There is a lurking suspicion in the mind of everybody that these fifty categorical opinions are equally true and therefore equally false. Since therefore it is materially hopeless to add to or even to detract from this profusion, I thought it would be silly of me to try to discuss politically substantive matters here. There certainly is room for introducing some order, some sense, on a strictly theoretical and therefore on a profoundly fundamental basis, into this disordered nonsense, but the moment for such an attempt has not yet come. People must continue to enjoy their self-indulgence for a while yet. What I propose therefore instead is to share with you some of the more personal matters that I think I have learned during the last ten and a half years of service in Washington and at the United Nations. There can be no controversy, no theory, no self-indulgence, about the personal, because it is simply and purely and directly just what it is. And it has this further healing characteristic, namely, if it is genuine, it strikes a deep and universal note, so that everybody ought to find himself in it, and finding himself there, he can rejoice in the fortifying fellowship of the universal.

To have been at the United Nations and in Washington continuously for more than ten years is, I assure you, some experience. One certainly hears a

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\* A speech given before the Beirut Alumni Club on December 7, 1955, reprinted here with the gracious permission of Dr. Malik and the *Middle East Forum*, a publication of the American University of Beirut.

lot and sees a lot and says a lot, and I do not know which of these three one is fed up with more. But if one does not also learn a lot, one will have missed a tremendous experience.

One learns a great deal about other peoples, other nations, other points of view. As a result, one places oneself much more precisely and with much greater humility and realism in the general scheme of things. His previous oversimplifications will have to be considerably qualified; in fact some of them will simply have to be discarded. The richness of human experience and the diversity of national interests is simply overpowering. Nothing enlarges and stretches the horizons of one's thought, on the human and temporal level, to the limits of what approaches the genuine universal more than a profound and prolonged experience at the United Nations.

So overpowering is this experience that one thereby finds oneself in danger of being lost, namely, of losing any sense of sharp distinction, any firm ground to which he may moor his soul. But if for whatever reason, and by whatever means, and thanks to whatever power, he masters the manifold, the multiplicity, the conflicting forces, he emerges a much stronger man than he was before: surer of himself and of the grounds of his conviction. What he holds dear and ultimate will have passed the test and stood its ground. He will have little fear that there is much more left to shake him.

One makes many friendships and sees human nature under practically all aspects, some lofty and wonderful, but some also quite sordid and ghastly. These friendships strengthen and sustain, and some of them also inspire. Since friendship is the greatest thing in the world, if one comes out with half a dozen real friends, his labours will not have been altogether in vain.

One learns that one's greatest trials are sometimes his closest friends. This is true not only personally—and how all of us can poignantly testify to that!—but also politically. It is those who see eye to eye with him on political issues who sometimes try him most. The kind of patience and suffering and silence that one must undergo with his friends is different from and more difficult than what he must go through with his enemies or with those who are simply indifferent. It seems that man cannot stand identity too much or too long; it seems that he is relieved by independence and difference. The reason those very close to one get especially on one's nerves is that they are too close, and therefore their individuality is in danger of being absorbed, annihilated. The trial of the near is his cry to save himself from extinction.

One learns the art of international debate, which is completely different from either national debate or private debate. The respect, care and courtesy that one must discipline oneself in is much greater than anything he is called upon to practice in national or private debate. You are always talking to an "other;" you can hardly ever employ the pronoun "we" to include yourself and that "other," as you can always do in private or national debate. Besides,

in these kinds of debate, if you make a mistake or are misunderstood or maligned, you can correct your mistake or fight back; you can explain yourself again to your own private or national public opinion. Not so with international debate. Sometimes the opportunity to correct yourself or fight back is gone, never to return; sometimes you cannot penetrate the national curtain of your opponents who see to it that your point of view never reaches their public, or even their government. National sovereignty and certain dominant forces within the nations simply break up the "unity" of the human family. There is no "unity of mankind" in international debate.

One learns to live, work and rub shoulders with the uncongenial, the totally different, the baffling; even the inscrutable and menacing. One learns to do so and still survive: survive not only physically, but above all morally and intellectually. If one is fussy or squeamish or timid, one can never stand the United Nations or international existence in general. If one is a purist or perfectionist, one can never stand the United Nations or international existence. If one is afraid to be soiled or compromised, one can never stand the United Nations. If one is afraid lest he should fall and therefore does not want to face danger, one can never stand the United Nations. One therefore learns how to be hard and rough, and how to take adversity of all sorts with nerves of steel.

One thus learns how to brave defeat and recover from it, and how to take victory and not be puffed up by it. If one takes things, whether good or bad, too personally at the United Nations or in international existence, he will commit two mistakes: first, he will be taking them too seriously, namely, his perspective of them will be wrong, and therefore he must seek independently to correct his perspective; and secondly, he will forget that international matters are for the most part impersonal, and therefore he must independently seek to replenish his personal existence. Nothing is more needful to a man at the United Nations or in some world capital than to be able, through art or religion or philosophy or intimate and loving friendship or the ecstatic enjoyment of nature, to replenish and recreate his own personal existence at its very roots. One will have a very hard time at the United Nations if one does not soon learn to put up with and try to overcome one's mistakes and failings; and one's commonest failing is to allow failure to depress him and success to elate him. It seems that the function of failure is precisely to humble us so as not to be elated by our success.

One learns that if one knows what he wants, if he sticks to it, if he has firm convictions, if he has working with him a good and loyal team, and if he is not dismayed by opposition, then, while certainly he cannot get away with murder nor probably with all he wants, still he can go a long way towards putting over his point of view. One of the most amazing experiences at the United Nations has been how time and again an obscure person or an

unnoticed idea gradually works its way to universal recognition. One thus learns never to take lightly any person or any idea. I have seen well-nigh miracles achieved by loyal collaboration on the basis of firm and steady conviction.

One learns that there is a time to talk, and a time to shut up; a time to leap on the opportunity, and a time to lie low; a time to remain absolutely firm, and a time to accept defeat, even to call for defeat; a time to stick by your guns to the very end—even though everybody has deserted you, even though those who first got you interested, who first moved you to take a stand, who first as it were drafted you for their point of view, themselves changed their mind and fell by the wayside—and a time to yield gracefully and go along. One can never legislate or know in advance when the one time or the other will come; one can only acquire through experience and suffering an inner sense for such times at the time they come. But there is never a time to avoid people, never a time to avoid looking both your friends and your opponents straight in the eye, never a time to be slack or thoughtless or inconsiderate.

One quickly learns that he is at the centre at once of five fields of responsibility: he is responsible at once to his conscience, to his government, to his colleagues, to the United Nations, and to the decent opinion of mankind. His responsibility is modulated differently in each case, but these five fields of force pull at his mind sometimes with agonizing torment. Although of course he carries out the instructions of his government, he cannot live with himself unless his conscience also is at ease and unless he can face the world, face his colleagues and is sure he is not being disloyal to the highest interests of the world Organization. The difficult task of harmonizing these diverse and at times conflicting claims sometimes leaves him a nervous and moral wreck.

One learns to distinguish between conscience and personal convictions on the one hand, and formal instructions on the other. "I completely agree with you, but I shall vote against you. I am completely convinced by your argument, but I wish you or your government will convince mine"—this is one of the commonest bits of private conversation at critical moments at the United Nations.

But one also learns the infinite ingenuity of the human mind in defending, rationalizing, building up a tremendous case on the basis of a position once taken by the higher authorities. In these matters reason appears to be the slave and servant of interest, and while sometimes you understand the reason behind the interest, many times you don't, and you wonder whether there isn't in such cases sheer blindness and caprice. Either there is no community of interest in international relations, or reason is divided on itself, or people are simply blind. If one has fundamental faith, one must believe in the

unity of truth, in the integrity of reason, and also, alas, in the blindness of mankind.

One learns the radical difference between concrete responsibility and abstract idealism, and while he answers most idealistic letters he receives, he finds that about ninety percent of them have no conception of what international reality is. There is no purity whatsoever in politics or diplomacy, whether national or international; you never meet with a Platonic idea; if you are fortunate, you meet with one or two people who love and entertain the idea; things are never white or black; and the art of politics consists always in choosing the least messy of a series of more or less messy alternatives.

One learns the difference between governments and peoples, and while the Charter opens with the phrase "We the peoples of the United Nations," one soon learns that this is one of the messy situations to which I referred. The United Nations is not an association of peoples but of governments, and only indirectly of peoples in the case of democratic and representative governments. Although the non-governmental organizations have made a distinct and praiseworthy contribution through the Economic and Social Council, it is always representatives of governments who pass on them. This is indeed as it should be, for the United Nations was conceived, constructed and constituted by those organs of civil power and authority which we call governments, and not by private clubs or organizations, nor by idealists dreaming about peace and perfection. The United Nations is essentially political and responsible. It deals essentially with relations of power.

One soon learns not to expect much from the United Nations. It is not a world government; therefore it does not have the means of enforcing its decisions except in certain specified cases where all the big powers must agree on the measures of enforcement. But since in the nature of the case (owing to the far-flung interests of the big powers and to the astounding closeness to one another, both physically and from the point of view of the transmission of ideas, of the countries and peoples of the world) every important enforcement measure involves the interests of one or more of the big powers, they can exercise their veto power and thereby nullify every enforcement. The peace of the world cannot be kept—much less restored if broken—by the United Nations alone. The sort of reality which is the United Nations is derivative from the original reality of the nations among themselves; and if these wish to fight, the United Nations cannot stop them. Korea broke out despite the United Nations, and peace was restored not so much because the United Nations existed or mediated as because the nations did not dare either to continue the war or to enlarge it. And certainly it has not been because of the United Nations that there has not been general war during the last decade, but for entirely different reasons. In fact the climate of peace would have been much better without many a provocative encounter at the United



Nations. One thus soon learns that the small nations had really better spare themselves the agony of expecting too much from the United Nations for their security and welfare. The United Nations is too modest, too limited, too unpretentious a thing, to stand or even to merit much criticism, no matter how justified.

One learns a great deal about the limitations of men and nations. It is perfectly true that a great deal depends upon individual men, and that without the right leader nothing can be done. But, first of all, it is exceedingly rare that politics throws up a great man to the position of leadership; secondly, great minds hardly ever care to go through all the compromises and gymnastics of the spirit necessary to reach the position of leadership; thirdly, even if they did and even if politics allowed them to reach the top, they would have already compromised themselves, for you always pay a permanent price in terms of your soul for everything you do; fourthly, even if they reach the top unscathed, morally and spiritually, they will find themselves hamstrung all the time by the changing world situation, by their own public opinion and by the vagaries of politics; and fifthly, the objective situation is often so complex, so baffling, so unmanageable, that even giant and utterly free minds may be unable to comprehend it in perfect justice to all its elements. The result of all these limitations is that there is an ungainly effulgence of either mediocrity, or cynicism, or frustration, or any assortment from these three. There is nothing rarer than a lofty mind profoundly mastering a total situation and powerfully commanding it with evident freedom and authority.

As to the limitations of nations, one soon learns that the big are limited both by their great responsibilities and by one another; and the small are limited by their smallness, which is another way of saying that they are limited by the big. It is true that the smaller nations, being politically less engaged, could at times speak on issues of principle, and even on political matters, with greater moral force than the bigger nations. But the so-called "moral leadership" of the small and middle nations should not be exaggerated, and that for two reasons: it may give them a sense of false security altogether out of proportion to what the United Nations really provides; and in power relations, authority, even moral authority, is a direct function of responsibility. The most brilliant speech has about it at times a painful air of unreality and irrelevance, and the hollowness of spirit which overakes the speaker afterwards is simply indescribable. He wants only to scream.

One learns to be exceedingly humble before certain problems which appear quite insoluble. It is very easy to work out or imagine clear-cut solutions in one's solitude; but as soon as one comes out of this self-imposed solitude to consider the total given facts, one's naive certainty simply vanishes. No honest man can be sure then that he knows the answer. While time is not



necessarily the best solvent, there is nothing to be done about these insoluble problems save to leave them to time to solve or at least to soften; and so to isolate them as to secure at least that the peace of the world would not go up in smoke should they erupt again. The category of the insoluble is a most living category at the United Nations, and one soon reaches the view that there is history precisely because there are problems, and there will never come a time when history is rid of problems, or indeed of such as are insoluble. There are then eternal verities which determine the course of events; the Arab today is perhaps not much different from the Arab 2000 years ago; nor is the Anglo-Saxon, nor the Indian, nor the Slav. And so again one catches the weirdest glimpse of the Nietzschean concept of the eternal recurrence, whereby what is has always eternally existed and will always eternally exist.

After some historic debate between the two opposing worlds when these worlds throw in all their forensic armour into the battle, one is absolutely dazed. For hours afterwards one walks up and down the East River or the Potomac plunged in thought or exchanging with friends the strangest views. The wealth of ideas, the amplitude of thought, the weight of tradition, the force of argument, the inflexibility of will, all these ultimate things are displayed so powerfully that they almost unhinge the mind. In such a dazed state the uncanny thought fleetingly presents itself that the two opposing worlds *are saying the same thing, nay that they are the same thing*, and that the only question between them is not any question of content but the mere question of number, namely, that *they are two*. The world could be three, it could be four, it had better be one; *but two!* !—that is the unpardonable sin.

One learns that internationalism is a fiction, whereas the reality is interculturalism. The ultimate unit is not the nation, but the group of nations which partake more or less of the same culture. Thus you are not really dealing at the United Nations with the 60 or 80 nations of the world, but with the 6 or 8 cultural groupings throughout the world. It is not an accident that there is a clearly definable Latin-American world, Anglo-Saxon world, West-European world, Arab world, South-Asian world, East-Asian world, Asian-African world, and Slavic world, and that each one of these worlds acts internationally more or less as a unit. If you take the one hundred most important decisions of the United Nations during the last decade you will find that it was the cultures and not the nations that really spoke in them. The old, Roman, legalistic concept of internationalism is giving away to the flesh-and-blood concept of interculturalism. The law of nations is in reality the law of cultures.

One of the greatest things one learns at the United Nations is the ultimate issues facing the world today. There is an almost infinite wealth of

significance in the clash of opinion, idea, aspiration, national policy, individuality, which has been our daily experience for ten years at the United Nations. After one of these debates—say the debate on the Essentials of Peace in 1949 (and I can name 50 or 60 other debates of varying degrees of significance)—one feels he has undergone a profound spiritual *catharsis*. If you want to know the history-fashioning movements in the world today, movements like Communism, nationalism, anti-colonialism, national liberation, the development of the under-developed, the urge to peace and disarmament, the fellowship of the Asian and African peoples and countries; if you want to see and enjoy the turn of thought and humour and expression with which the representatives of these movements articulate themselves; if you want to observe how these movements clash and coalesce in a practically infinite variety of forms; if you want to appreciate the legalism of the French, the empiricism of the British, the economism of the Americans, the profuse imagery of the Russians, the materialistic dialectics of the Communists, the humane oratory of the Latin-Americans, the impulse at self-assertion of Asia and Africa; if you desire to be educated in these matters, you can certainly read about them in books, or hear about them in lectures, but what a pale and distant reflection books and lectures reveal by comparison with responsible participation in the living enactment of these things in actual contest. And if you watch and take part in this contest, both behind the scenes and on the stage, day after day and year after year for ten years, you will soon get to know the real effective forces in the world today. You may then learn that pride, dignity, fear, freedom, security, comfort, self-seeking, a certain irreducible belief in one's own national and cultural values, actuate men and nations everywhere; that such terms as peace, justice, progress, science, free elections, freely expressed wishes of the people, self-determination of peoples, government, law, democracy, arbitrary action, human rights and fundamental freedoms, human dignity, independence, sovereignty, aggression, fascism and warmongering, are, mathematically speaking, variables, whose value is variously assigned by different countries; that the West really faces three fundamental challenges: the challenge of Communism, the challenge of the rising East, and the challenge of freedom, namely, of the West's own internal problems, above all its political, moral and spiritual problems; that when you are dealing with mass fears and aspirations the norms of conduct of individuals do not strictly apply; that although you may be sure of your votes, it is most important also that your friends believe in your integrity, honesty and devotion to truth; that the one great failing of the West is in the power of articulation and conviction; that nothing therefore is more needful than belief in reason, argument, fundamental ideas; that, as I have just shown, you are not really dealing with 60 separate units indifferently and equally related to one another, but with half a dozen cultural groupings act-

ing each for the most part as a whole; that the cold war, the crucial state of tension between the Communist and Western worlds, enters into and qualifies every international endeavour; that nothing has been more important for peace and understanding than the opportunity which the United Nations has afforded for the Soviets to be everlastingly confronted and challenged, on every level, by the West, and for the West everlastingly confronted and challenged, on every level, by the Soviets; and that only through this unceasing mutuality of challenge can these two world forces break through the abstract constructions of their own imaginations under which they have been living as in a fool's paradise, and face what each is really up against.

And so, one learns and learns and learns and learns at the United Nations and in international existence in general, until one learns that really there is no end to learning. And since life is too short, one also learns that he cannot really go on learning indefinitely. The term of the pupil must come to an end, and having learned, he must now digest, reflect upon, interpret, understand, perhaps even teach, what he has learned. The thoughtful life of action must therefore issue into the active life of thought. And then, perhaps for the first time, by relearning in reflective thought what we have learned in hectic action, we begin to understand what we have really learned; and then, perhaps for the first time, we begin to see the United Nations in its very modest, but real, place in the total vision of the human spirit: a place of unending usefulness both in action and in vision.

## *ACLS Committee Appointments*

In its meeting on May 25, 1956, the Board of Directors voted to continue a number of its committees until June 30, 1957. These committees, together with the Commission on the Humanities, are listed below.

### COMMISSION ON THE HUMANITIES

*Chairman:* Howard Mumford Jones, Harvard University

*Vice-Chairman:* Whitney J. Oates, Princeton University

Jacques Barzun, Columbia University; Harvie Branscomb, Vanderbilt University; Lawrence Chamberlin, Columbia University; William C. DeVane, Yale University; Charles Hendel, Yale University; Pendleton Herring, Social Science Research Council; Arthur A. Houghton, Jr., Steuben Glass; Robert Oppenheimer, Institute for Advanced Studies; Roger Sessions, Princeton University; Francis H. Taylor, Worcester Museum of Art.

### COMMITTEE ON AN ARCHIVE OF ISLAMIC CULTURE

Myron B. Smith (Islamic art), Library of Congress; John A. Wilson (Egyptology), University of Chicago; T. Cuyler Young (Persian literature), Princeton University.

### COMMITTEE ON THE DICTIONARY OF AMERICAN BIOGRAPHY

*Chairman:* Dumas Malone (History), Columbia University

Irving Dilliard, *St Louis Post-Dispatch*; Waldo G. Leland (History), Director Emeritus, ACLS; Stanley Pargellis (History and literature), Newberry Library; Arthur M. Schlesinger, Sr. (History), Harvard University.

### COMMITTEE ON THE HISTORY OF RELIGIONS

*Chairman:* Erwin R. Goodenough (History of religion), Yale University

*Secretary:* Clarence H. Hamilton (Philosophy and Far Eastern studies), Oberlin, Ohio

Walter Harrelson (Dean, Divinity School), University of Chicago; D. H. Daugherty, ACLS staff liaison.

## COMMITTEE ON THE LANGUAGE PROGRAM

*Chairman:* Martin Joos (Germanic languages and literatures), University of Wisconsin

*Secretary:* William G. Moulton (Linguistics), Cornell University  
Theodore Andersson (French), Modern Language Association of America; Bernard Bloch (Linguistics), Yale University; Archibald A. Hill (Linguistics), University of Texas; Norman A. McQuown (Linguistics), University of Chicago; Henry Lee Smith, Jr. (Linguistics), University of Buffalo; Mortimer Graves, ACLS staff liaison.

Associate members: John B. Carroll (Psychology), Harvard University; D. Lee Hamilton (French literature), Army Language School, Monterey, California; John Kepke (Linguistics), New York City.

## COMMITTEE ON MUSICOLOGY

*Chairman:* Edward N. Waters (Musicology), Library of Congress

*Secretary:* Leo Schrade (Musicology), Yale University

Jacques Barzun (History), Columbia University; Edward O. D. Downes (Music criticism), *New York Times*; Gustave Reese (Musicology), New York University; D. H. Daugherty, ACLS staff liaison.

## COMMITTEE ON AMERICAN NATIVE LANGUAGES

(with the American Anthropological Association and the Linguistic Society of America) Harry Hoijer (Anthropology), University of California at Los Angeles, ACLS representative.

COMMITTEE ON THE INTERNATIONAL EXCHANGE  
OF PERSONS

(with the American Council on Education, the National Research Council, and the Social Science Research Council)

D. H. Daugherty, ACLS; Bernard Phillips (Philosophy), University of Delaware; Ira O. Wade (French literature), Princeton University, ACLS representatives.

COMMITTEE ON THE RELATION OF THE LEARNED  
SOCIETIES TO AMERICAN EDUCATION

*Chairman:* William R. Parker (English literature), Indiana University  
Ronald S. Anderson (Far Eastern studies), University of Michigan; Paul L. MacKendrick (Classics) University of Wisconsin; Boyd C. Shafer (History), American Historical Association; Joseph P. Sloane (Art), Bryn Mawr College; J. F. Wellemeyer, Jr., ACLS staff liaison.

JOINT COMMITTEE ON SLAVIC STUDIES  
(with the Social Science Research Council)

William B. Edgerton( Russian literature), Columbia University, *Secretary*;  
Ernest J. Simmons (Slavic studies), Columbia University; S. Harrison Thom-  
son (History), University of Colorado; René Wellek (English and compara-  
tive literature), Yale University; Sergius Yakobson (Slavic studies), Library  
of Congress, ACLS representatives; Mortimer Graves, ACLS staff liaison.

## *Foreign University Professors Available for Teaching and Research Positions in the United States 1956-1957*

THE Conference Board of Associated Research Councils is calling attention to the availability of a number of well-qualified foreign university professors for teaching and research positions. Each scholar has been recommended by the United States Educational Foundation (or Commission) in his home country. Recommendation has been based on ability to lecture in English and professional competence. Additional information regarding these scholars will be sent upon request to the Committee on International Exchange of Persons of the Conference Board.

These scholars are eligible for a United States Government travel grant covering costs of round-trip transportation to the final destination in the United States if satisfactory arrangements for lecturing or research are completed. Unless the possibility of a Smith-Mundt grant-in-aid is mentioned, the scholar does not have sufficient dollar resources to cover his expenses in the United States and requires a stipend or salary from his host institution. In any case, Smith-Mundt grants are intended to cover minimum expenses only; some supplementation by a university inviting such a scholar to teach or to do research is expected by the Committee and the Department of State.

### ART AND ARCHAEOLOGY

BORTOLATO, Annina (Miss) 29 years Italy *History of Italian art*  
Teacher of English language and literature, Elementary Teachers' College of Alessandria, 1955—. Degree in Art, University of Pavia, 1950. Study of English, University of Cambridge. Excellent knowledge of English. Highly recommended for competence as a teacher and for outstanding quality of academic work as a graduate student. Teacher at various "licei," 1953-1955. *Field:* History of Italian art, especially Renaissance and Baroque periods. Recommended for junior college teaching.

TOSUN, Mebrure (Mrs.) 46 years Turkey *Archaeology: ancient Near Eastern studies*

Assistant professor, Department of Near Eastern Studies, University of Ankara, 1949—. Study, University of Göttingen, 1937-1938; German, Latin, and Greek certificates, University of Berlin, 1936 and 1939; English certificates, American College in Izmir, 1941; Ph. D., University of



Ankara, 1956. *Publications*: "An Old Babylonian Cylinder Seal Found in Bogazköy" (Turkish with a brief summary in English), *Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi, Dergisi* XII, cilt, 1954; "The Significance of the Symbols of Gods in the Mesopotamian Cylinder Seals," *Bulletin 77 Türk Tarih Kurumu*, 1956. Mrs. Tosun will undertake a program of research during the academic year 1956-1957 but is available for occasional lectures in the field of ancient Near Eastern studies. *Proposed topics*: Mesopotamian Glyptic; problems of iconography; subjects of the Mesopotamian seal designs.

### LANGUAGE AND LITERATURE

BENAZZO, Giovanni C. 33 years Italy *Italian literature and Latin*

Teacher of Italian Literature and Latin, Liceo Classico Acqui, 1954—. Degree in Letters, University of Genoa, 1946; Diploma in Paleography and Diplomacy, University of Turin, 1953. *Field*: Italian literature, especially the contemporary Italian novel; Latin. Recommended for junior college teaching.

DE PRETIS, Fabio 48 years Italy *Italian language, literature, and history*

Professor of Italian literature and history, Teachers' Training Institute, Trieste, 1939—. Degree in Letters, University of Florence, 1938. Taught Italian language and literature, Italian Institute of Stockholm, 1950-1952; Italian High School of Istanbul, 1952-1954. *Field*: Italian language, literature, and history. Recommended for junior college teaching.

DE WAELE, Ferdinand J. M. 60 years Belgium *Hellenic studies: classical languages and archaeology*

Professor of ancient history, classical archaeology, Byzantine and modern Greek, University of Nijmegen, the Netherlands, 1929—. Doctor of Classical Culture, University of Nijmegen, 1927. *Publications*: "The Magic Staff or Rod in Graeco-Italian Antiquity," Ghent, 1927; "Oudhellenesse staatsinrichting," Nijmegen, 1954 (in press); and numerous other articles and books. *Field*: Classical languages and art; ancient history, and archaeology. *Comments of colleagues*: ". . . internationally known as a remarkable archaeologist and Hellenist and as an eminent and interesting instructor"; ". . . assists at all congresses on Byzantinology and Hellenism . . . and is in those specialties an eminent figure." "His personal knowledge of Greece, his training, research, and publications, and his years of university lecturing fully qualify him to teach in an American university . . . appearance and manner are pleasant and dignified . . . speaks English fluently."

HADGRAFT, Cecil H. 51 years Australia *English and Australian Literature*

Lecturer in English, University of Queensland, 1950—. M.A., 1937; Diploma in Education, 1942, University of Queensland; B. Ed., 1946, University of Melbourne; post-graduate study, 1949, University of Manchester. English master in secondary schools, 1925-1930, 1932-1942; Education Officer with Royal Australian Air Force, 1942-1946; Commonwealth Literary Fund Lecturer in Australian Literature for Queensland, 1952. *Foundation comments*: "... is well known in Australia as a book critic and book reviewer, both in newspapers and on the national broadcasting network. ..." Prepared to lecture on English and Australian literature and literary criticism.

LAZZARINO, Graziana (Miss) 26 years Italy *Italian and French language and literature*

Assistant in Italian, Lycée St. Just, Lyon, France, 1955—. Degree in Letters, University of Genoa, 1953; graduate study in German and French universities. Field: Italian and French language, literature, and civilization. Highly recommended for elementary language instruction in French. Excellent English.

MANNSÄKER, Jorund 36 years Norway *Scandinavian and German language and literature*

Teacher of Norwegian and German, Frogner Gymnasium, Oslo, 1954—. Candidate in philology (*Laudabilis*), University of Oslo, 1947; visiting lecturer, Norwegian language and literature, University of Uppsala, 1948-1953; assistant professor Scandinavian languages, University of Groningen, 1953-1954. Well-recommended. *Field*: Scandinavian and German language and literature.

MUND, Anne (Miss) 26 years Belgium *French and Spanish language and literature*

Teacher of French and Spanish, Lycée de Louvain, Louvain, Belgium, 1951—. Licence (Roman philology); Agrégation, 1952, University of Louvain. Prepared to teach French and/or Spanish. *Commission comments*: "... so fluent in French and Spanish that she should qualify admirably for the role of resident instructor in the oral languages ... friendly, expansive, and seems very well adjusted." *Comment of a Belgian professor*: "I have only praise for her seriousness of purpose, her conscientiousness, sociability, and contagious enthusiasm ... her ability as a teacher is beyond doubt."

NERI-LANFRANCO, Elena (Mrs.) 47 years Italy *Italian literature*

Teacher of English, Virgilio High School, Rome. Degree in Letters, University of Turin, 1935; studied at the University of Edinburgh, 1931, University of Birmingham, 1948, and University of London, 1951. Winner of national competition for the teaching of English and French. Study of Portuguese in Brazil for three years. Particularly recommended for undergraduate teaching in Italian, French, or Portuguese language and literature. *Comments by a distinguished American scholar*: "... one of the most accomplished linguists I have ever met. . . . I have formed a high opinion of her character and ability." Now at the University of Minnesota undertaking research in modern American literature. Wishes to continue her research next year if she receives a remunerative appointment.

RIZZARDI, Alfredo 29 years Italy *Italian language and literature; comparative literature*

Teacher of English language and literature, Liceo A. Rhighi, Bologna, 1955—. Teacher of Italian at Bologna Center of Johns Hopkins University, 1954-1955. Degree in Letters, University of Bologna, 1951. Former Director, Italian Center for International Cultural Relations, Bologna. Contributor to Italian literary magazines and radio programs. Knowledge of English excellent. Winner of national competition for English teaching in licei. Considered by American Commission for Cultural Exchange with Italy as promising specialist in American literature and excellent candidate for teaching position. *Field*: Italian language and literature, especially Italian lyric poetry; comparative literature.

SCHIØTTZ-CHRISTENSEN, Aage 50 years Denmark *Scandinavian languages and literatures*

Teacher at Ordrup Gymnasium, Copenhagen, 1953—. M.A., 1930, Ph.D. (expected February 1956), University of Copenhagen. Secondary school teacher, 1930-1949; lecturer in Danish, Gothenburg University, 1949-1953. *Publications*: book reviews and dissertation *On the Coherence in Johannes V. Jensen's Literary Work*. *Field*: Scandinavian languages and literature and German language. *Foundation comments*: "There is no question of his ability to interpret not only Scandinavian culture, but also German culture and the culture of Western Europe in general." Possible Smith-Mundt.

SOULE-SUSBIELLES, Nicole (Miss) 26 years France *French language and literature*

Professor Agrégée d'Anglais, Lycée Molière, Paris, 1955—. Agrégation

d'Anglais, University of Paris, 1953. Knowledge of English excellent. Well qualified to teach French language and literature and to act as head of French residence house. Also wishes to do research on Sinclair Lewis.

### PHILOSOPHY AND RELIGION

DI ZUZIO, Bernardo      35 years      Italy      *History of Italian civilization; philosophy*

Assistant professor of philosophy, Institute Universitario di Magistero, Salerno, 1949—. Degree in law, 1946; doctor's degree in philosophy, 1948, University of Naples; post-doctoral study at Oxford, 1951; Salzburg, 1952. Participated in two seminars of American studies in Italy, 1954 and 1955. Since 1948 has taught English, French, philosophy, Italian literature, and classics in high schools. *Publications*: several in the fields of philosophy and pedagogy. *Field*: Italian civilization—law, philosophy, art, and literature. Recommended for junior college teaching.

OGATA, Sohaku      54 years      Japan      *Comparative religion*

Professor of Zen Buddhism, Hanazon University, 1937—; Chotokuin priest. M.A., Otani University, 1941; student of Christianity, University of Chicago, 1949-1951. *Publications*: *A Guide to Zen Practice*, Bukkasha, 1933; *New Japan and Buddhism* (Japanese translation from English), 1946; *Lao-tzu's Book of Reason and Virtue* (English translation of *Tao-te-ching*); *The Zen Culture*, 1955. *Proposed lectures*: History of Zen Buddhism in China and Japan; mind training in the Japanese Zen monastery; Zen Buddhism and Taoist thought; Zen influence on Japanese culture. *Commission comments*: "... has a full year of lectures prepared and is making ready a text. In addition to formal courses, he could also present general lectures on Buddhism. . . . Assertive, jolly, self-assured, his approach is more warm and enthusiastic than academic and dispassionate . . . has traveled widely in Asia . . . has a broad understanding and will take difficult questions with poise and balance."

### SOCIAL SCIENCE

AGONCILLO, Teodora A.      43 years      Philippines      *Philippine history and civilization*

Assistant to the Director, Philippine Information Agency and professor of Philippine literature and history, Manuel L. Quezon Educational Institution, 1950—. M.A., University of the Philippines, 1935. Professor of Philippine literature and history, Far Eastern University, 1948-1954; Chief, Research and Translation Division, Institute of National Lan-

guage, 1948-1953. *Publications*: eight books about the Philippines and numerous pamphlets and articles. *Field*: Philippine history and civilization. *Commission comments*: "... is considered to be one of the leading historians of his country ... a tireless and painstaking researcher ... a leading authority on bibliography and source material in his field. ..."

ALI, Jewad      49 years      Iraq      *Near Eastern history*  
Secretary of the Iraq Academy (a government research and scholarly agency), 1947—. Ph.D., Hamburg, 1939. Teacher of history in secondary schools, 1931-1933; in Teachers Training College, 1941-1946; Director of Translation, 1946; Director of Examinations, 1946-1947. *Publications*: *General History* (a text for primary schools), 1931; *The Mehdi of the Shia and His Four Agents* (Arabic and German), Ph.D. thesis, Hamburg, 1939. *History of Arabia before Islam* (10 volumes; 5 completed) in Arabic. *Field*: Islamic history and philosophy, modern history of the Near East.

HUGHES, Edward William      35 years      United Kingdom      *Political science*  
Lecturer in politics, King's College, University of Durham, 1947—. M.A. and B.Litt., Oxford University, 1946 and 1947; LL.B., University of London, 1951. Lectured in Germany under auspices of the Foreign Office. *Field*: British government and politics. *Comments of British colleagues*: "... has good and scholarly knowledge of history and political institutions, a lively mind and a pleasant personality ... an excellent lecturer"; "... an admirable teacher, very helpful to his students, careful and lucid in exposition."

JOHN, Ieuan Gwilym      41 years      United Kingdom      *Political science*  
Lecturer in international politics, University College of Wales, 1947—. B.A., University College of Wales, 1936; M.Sc., London School of Economics, 1939. *Publications*: "France, Germany, and the Saar," *World Affairs Quarterly*, July 1950. *Field*: British government, international politics, comparative government, political theory. *Comments of British colleague*: "... thorough and careful teacher, clear in exposition and sympathetic to his pupils, in whom he takes a genuine interest. ... He is a successful extra-mural tutor, too, teaching fairly large classes of adult pupils ... with real competence. ... I can stress his competence, thoroughness, width of interests, and seriousness of mind."

PRASAD, Ishwari      64 years      India      *Political science and history*  
Professor of political science and head of department, Allahabad University. LL.B., 1916, D.Litt., 1926, Allahabad University. Member of the U.P. Legislative Council. *Publications*: extensive writings on Indian his-

tory and politics. Is versed in Sanskrit and Hindi. *Field*: modern European history (revolutionary and Napoleonic era); ancient and mediaeval political philosophy; Indian politics, history, and culture. *Comments*: highly recommended by an American political scientist as a "senior man, well known and highly regarded in India"; "His special work has been on mediaeval Indian history . . . a recognized authority on the Muslim period of Indian history . . . gifted with a capacity for fluent speech."

ZUCCHI, Giovanna Anna (Miss) 41 years Italy *Mediaeval European history*

Curator of the Mediaeval State Archives of Albenga (Savona), 1953—. Laurea in Lettere Moderne, University of Genoa, 1940; graduate study, University of Wisconsin, 1950-1951. Assistant in history and geography, University of Genoa, 1945-1952. *Publications*: thirteen articles dealing with geographical and historical problems published in various scientific journals. *Field*: mediaeval European history, especially mediaeval geography; Italian city-states and Italian civilization. *Comments of Italian colleagues*: "... as to character, maturity, experience, and preparation . . . is especially adapted for the teaching of university courses in geography or mediaeval history"; "... intelligent and serious . . . quite brilliant." Excellent knowledge of English.

#### 1955-1956 SCHOLAR AVAILABLE FOR OCCASIONAL LECTURES

PARKER, John Stanley Favor 29 years United Kingdom *Mediaeval European history*

At present Fellow in Byzantine administrative history of the Dumbarton Oaks Research Library and Collection of Harvard University, Washington, D. C. Will continue fellowship for 1956-1957. Formerly research student in Byzantine history, St. Antony's College, Oxford University, with Ph.D., 1955. Born in Egypt; lived in Cyprus for several years; held Rome Scholarship in Mediaeval Studies at the British School, Rome, 1952-1955. *Publications*: Doctoral thesis, *The Western Policies of the Emperor Manuel I*, 1955. *Prepared to teach*: mediaeval European history.

#### JAPANESE SCHOLARS WISHING TO UNDERTAKE RESEARCH IN AMERICAN UNIVERSITIES DURING THE ACADEMIC YEAR 1956-1957

##### HUMANITIES AND SOCIAL SCIENCES

FUKUDA, Masaru 41 years *Public administration*

Chief of the Fund Section, Ministry of Finance, Tokyo. M.A., Tokyo University, 1939. Member, Executive Staff, the Prime Minister's Office,

1948-1952. *Publications*: "Restriction on Appropriating Power of the Diet," *The Law Times* (Vol. 4, Nos. 8, 9, 10), 1950; "Recent Reorganization in the United States Bureau of the Budget," *Monthly Research Bulletin*, Ministry of Finance (Vol. 41, No. 12), 1952; "Strings on United States Economic Aid," *Budget and Accounting* (Vol. 6, No. 1), 1955. *Proposed project*: (a) study of the role of legislatures in budgeting, and (b) administrative management. *Commission comments*: "... an excellent candidate in every way ... forceful, competent, articulate." *Comments of American political science professors*: "... this man has a capacity to grapple with important political issues and a very wide intellectual curiosity"; "... a deep scholarly interest in the field of public administration combined with a quick ability to grasp both broad principles and technical details. ..." "... of approximately 150 ... Japanese government officials [on a training program in the United States] I would rank Mr. Fukuda as first in ability, perception, depth of interest, and geniality of personality."

FUKUDA, Tsutomu

50 years

*English literature*

Assistant professor of English, Hirosaki University, 1950—. License for English Teaching in High School, 1927; for College Professor of English, 1938. *Publications*: several articles on Charles Lamb and translations into English of a number of Japanese novels. *Proposed project*: research in English literature with special reference to Charles Lamb. *Commission comments*: "... his researches in the life and works of Charles Lamb ... will be appreciated in America because of his oriental approach to Lamb. ... He is qualified to lecture on the modern Japanese novel and literature. ... Although not a university graduate, he has passed government examinations of high standards and is qualified for college teaching."

HAYASHI, Kenichiro

42 years

*Comparative literature and literary criticism*

Assistant professor of French literature, Kyoto University, 1949—. Postgraduate study, Kyoto University, 1938-1941. *Publications*: "On Oscar Wilde's 'The Ballad of Reading Gaol,'" 1935; "Brief History of French Literature," 1949. *Proposed project*: wishes to study the American approach to the comparative study of literature. *Commission comments*: "... a most promising scholar of comparative literature. His knowledge of French literature, as well as his command of the English language, will be a good basis for his researches in comparative method. ... Although not versatile conversationally, he should be able to give informal addresses or talks on Japanese literature and culture."



HIGASHIYAMA, Masayoshi

47 years

*American literature*

Professor of American literature, Kansei Gakuin University, 1954—. B.A. and M.A., philosophy and American literature, Southern Methodist University, 1934. *Publications*: *American Literature—Its Retrogressive and Progressive Elements*, Seibunsha Kobe, 1952; "Romanticism and Realism in American Literature," *Humanities Review*, 1953; "Involution of Nihilism and Heroism in Ernest Hemingway," *British and American Literature*, 1954. *Proposed project*: wishes to undertake research in American literature, especially Thoreau. *Comments of an American scholar*: "... he is a significant element among those forces that seek to present the best of American life and thought and literature to the best of modern Japanese students, whether young or old."

HORIGOME, Yozo

42 years

*Mediaeval European history*

Professor of Mediaeval European history, Hokkaido University, 1951—. B.A., Tokyo University, 1937. *Publications*: "A Study on Mediaeval German State," *Study of History* (Vol. 50), 1939; "Freedom and Protection in Modern and Mediaeval Europe," *Thought* (No. 364), 1954. *Proposed project*: research in mediaeval political authority; wishes to become acquainted with comparative methodology of historical research as developed in the United States. *Commission comments*: "Most scholarly and able in expressing himself."

ISHIKAWA, Shigetoshi

40 years

*English literature*

Assistant professor of English literature, Ehime University, 1951—. M.A., Kyushu University, 1942. *Publications*: "Problems of Literary History," *Review of Oita College of Economics*, 1940; "Religious Tendency of T. S. Eliot's Poems," *Review of North Japan College*, 1949; "T. S. Eliot: Ariel Poems, A Commentary with Introduction," *The Helicon* (No. 8), 1954. *Proposed project*: study of American trends in literary criticism. Previous published research has been on T. S. Eliot which, according to the United States Educational Commission, "will be a great asset to the future critical study of English literature in Japan." *Commission comments*: "He is a serious student of American literature as well as . . . a most promising scholar of fine ability with remarkable linguistic talent. . . . He could well deliver general talks on comparative culture or literature." An American educator in Japan writes: "A man of unusually sound character with an unusually broad and effective range of interest not only in his teaching but in music student activities, and camping. . . ."

MATSUTORI, Mataki

45 years

*American literature*

Professor of English and Head, Humanities Department, Kyushu Institute of Technology, 1951—. English translator for the Japanese Ministry of Education, 1942-1946; professor of English at Meiji Technical College, 1946-1949. *Publications*: "Some Peculiarities of American English," *Bulletin of Kyushu Institute of Technology*, 1951. *Proposed project*: research on naturalism in American literature, especially in Theodore Dreiser; also wishes to study American personnel administrative practices and residence hall administration; prepared to lecture on Japanese culture and literature. *Comments of visiting American professors in Japan*: "I have continually been impressed by Professor Matsutori's capacities to think, analyze, and express himself clearly on problems requiring great foreknowledge and an appreciation of a foreign culture. . . . I believe that he is qualified to lecture at an American university, not only on Japanese literature, but also on Japanese critics' views on American literature"; "a conscientious and painstaking scholar."

MASUDA, Kenji

50 years

*European church history*

Professor of European history, Yamaguchi University, 1953—. B.A., Kyushu University, 1951. *Publications*: "The Movement of General Boulanger (Boulangisme)," *Kyushu University Historical Review*, Shien (Vol. 7), 1933; "The Huguenot Immigrants and America," *Seiaan Gakuin University Review*, Ronshu (Vol. 3, No. 1), 1950; "On the Conversion of Calvin," *Yamaguchi University Literary Review* (Vol. 5, No. 1), 1954. *Proposed project*: research in European reformation history with special reference to the French reformation. *Comments of visiting American professor in Japan*: "I have never heard him spoken of, either by faculty or students, in any terms other than those of respect or appreciation . . . an ideal person to go abroad for study."

## *Detroit Business Opinion on College Training*

WAYNE UNIVERSITY has just published a summary of an opinion survey conducted by members of the university staff. Respondents were 123 executives from 8 large firms, 17 medium firms, and 13 small firms. The interviews were conducted "in depth" so that the responses were "open ended." This makes them difficult to summarize precisely, but the variations in the responses make interesting reading. Some general tendencies are perhaps worth mentioning here.

In response to the question as to whether the colleges are doing a good job generally, the great bulk of the respondents were favorable with the greatest number expressing a moderately favorable attitude. Some executives mentioned the failure of colleges to provide emotional stability and maturity and to provide a universal perspective. The question was raised as to whether colleges can teach "leadership." The complicated question of the simultaneous need for specialized education and general education was mentioned, and some concern about the effect of public opinion on educational policy was expressed. On the special strengths of college men and women, the executives thought that poise, confidence, polish, and maturity were most important. The next most frequent response was that they have a broader point of view. After these came intellectual flexibility and the ability to think. On the question of college subjects needing greater emphasis, English and skill in expression came first, followed by human relations, speech, and "cultural subjects."

The executives were asked which subjects or courses are overemphasized. The most frequent response was that specialization is too early and too extensive, but a considerable number felt that languages are overemphasized. The respondents felt that vocational and professional training are adequately emphasized (a number offered the unsolicited comment that these aspects may have been overemphasized.) They voted heavily in favor of extra curricular activities and even more heavily in favor of encouragement of independent thinking, even if this should lead to intellectual nonconformity. Some felt there was too much "socialistic" teaching in the colleges but a large number disagreed. A majority felt that college graduates employed by their firms were unsatisfactorily equipped in communications skills.

As part of the study executives were asked to rate the relative importance of seven ultimate goals of general education. The report indicates that semantic difficulties were encountered and much discussion went into this part of the interview. *Thinking ability* was the most highly regarded goal

followed by *communication skills* and *social problems and human relations*. *Awareness of values* and *personal development* followed. In positions No. 6 and 7 came *understanding of science* and *understanding of arts*.

The report notes some of the disturbing inconsistencies in the responses, particularly this last one. Although most of the respondents were college graduates, one interviewer suggested "that these low ratings were themselves the result of the respondents . . . having failed to get either one in the course of their formal educations—a failure ultimately to be charged against higher education in America. Not having had it, they had no basis for judging whether it was essential." The report does not enlarge on the reasons for the low rating given the languages. If these executive opinions are representative, it would seem that the business community in Detroit has a rather low opinion of the traditional liberal arts disciplines, except for English. A limited supply of a summary of the Report is available at the Wayne University Press.

## Notes

The Executive Offices have received from the Polish Embassy in Washington an almost complete set (five of the six numbers issued) of the *Quarterly Review of Publications* of the Polish Academy of Sciences. This work presents bibliographical information in English about Polish scientific and scholarly publications, lists contents of periodicals, indicates summaries in languages other than Polish, etc. The humanistic studies (especially classics, linguistics, literature, history, and oriental studies) are well represented. Copies of the *Review* can be had (as long as his supply lasts) from the Cultural Affairs Officer, Embassy of the Polish People's Republic, 2640 Sixteenth Street, N.W., Washington, D. C. Or, the file in the Executive Offices can be consulted, or indeed borrowed for a short time, by any reader of the *Newsletter* interested in scholarship in Poland of the present day.

The Institute of International Education has announced the establishment of a Central Index of Educational Exchanges. A report on the Central Index, a 21-page booklet entitled *The Population Involved in International Education*, describes its contents. Records have been obtained on more than 210,000 persons who have studied, trained, or taught in countries other than their own during the period between 1919 and 1954-55. Information on an estimated 25,000 to 30,000 new exchanges will be added annually.

The Index contains the following information on each exchange: aca-

demic status, sex, year of beginning assignment, source of financial support, year of birth, U. S. educational institution attended, field of interest, country of assignment, home country, occupation, sponsor.

The Institute states that the Central Index has three general uses: research, program planning, and personnel identification. Since its inception in 1953, the Index has been used as the source for over 500 statistical tabulations and lists. Fees are charged to cover the costs of preparing reports based on Index data.

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The Ford Foundation has made a series of grants totalling \$2,750,000 to five universities and the Brookings Institution to support research professorships in economics.

Under one phase of the program, endowed professorships will be established at the University of California (Berkeley), the University of Chicago, and at Columbia, Harvard, and Yale. These chairs may be occupied on a rotating basis by distinguished economists on the faculties of these universities or by visiting professors. These professors will also be provided with the necessary research assistance and travel funds.

The second phase of the program, to be administered by The Brookings Institution, is designed to aid research by economists on the faculties of accredited, four-year liberal arts colleges. Several one-year research professorships will be provided each year under this grant. Annual selection of candidates will be made by a committee of economists not associated with institutions eligible for the awards. Recipients of the awards will be free to conduct research either at their own institutions or at other locations most suitable to their field of economic study.

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The Institute of International Education has published a policy paper prepared by the Committee on Educational Interchange Policy entitled *Chinese Students in the United States, 1948-55, a Study in Government Policy*. The Committee statement reviews the history of Chinese students in the United States; the steady flow of Chinese students from 1919 to 1939; the large-scale Chinese Government program after World War II. "In 1948 and 1949, during the advance of the Chinese Communist armies, most of the Chinese students in the United States found themselves cut off from all sources of financial support. By mid-1949, some 2,200 students were reported as urgently needing assistance." It was in this context that the United States Government extended aid to the stranded Chinese students in 1948. In the next seven years, some eight million dollars was spent by the State Department alone, in addition to much private assistance, to aid 3,517 Chinese students and 119 Chinese scholars and professors.

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UNESCO recently has published a handbook, *Trade Barriers to Knowledge* (Price: \$5.00), which gives a detailed account of the duties, sales taxes, licensing and exchange controls affecting trade in thirty-three groups of educational, scientific, and cultural materials in more than ninety countries. The handbook concludes that these tariff and trade restrictions severely limit the flow of knowledge around the globe. Twelve percent of the countries of the world levy import duties on books, newspapers, and magazines; 30 percent charge duties on paintings and sculpture; and 56 percent similarly tax scientific instruments. Newsprint, sound recordings and radio sets are even more widely taxed. Duties are imposed on newsprint by 64 percent of the countries; on recordings, by 60 percent; and on radio sets by 88 percent. The greatest obstacle to trade in educational materials is the restriction of imports through exchange controls and licensing. Over 70 percent of the countries enforce these limitations.

The restrictions themselves are revealed to be complex, onerous, and, at times, illogical. Some countries, for example, tax books and sculpture by weight; other levy a duty on books if they carry illustrations, are bound in leather, or are of a religious nature. Scientific films may be variously taxed by the foot or by the pound. In certain countries, an artist may import his own painting duty-free if he accompanies it through the customs; but if it is shipped separately, he may have to pay a heavy tax.

An introductory chapter describes the efforts of UNESCO to remove these barriers.

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The Solomon R. Guggenheim Foundation of New York has established an award of \$10,000 to be offered every two years for the best contemporary painting in the world. Selection will be made by an international jury set up by the Foundation in accordance with suggestions of three international organizations which are closely linked with UNESCO—the International Council of Museums, the International Association of Plastic Arts, and the International Association of Art Critics.

In addition, sixteen national prizes of \$1,000 each will be awarded for the best works in each of the sixteen countries where the three organizations have national sections. Three additional prizes of \$1,000 will be offered to artists whose countries are not covered by the three organizations or who do not wish to compete as nationals of their native lands, provided the juries decide they are justified in this decision.

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The seventh volume of "Index Translationum" just published by UNESCO lists 21,676 translations published in forty-eight countries during 1954. Germany, France, Poland, Italy, Israel, and Japan are still the leading countries in the number of translations issued, followed by Belgium, Czecho-

slovakia, the Netherlands, Spain, the Soviet Union, Great Britain, and the United States in that order.

The most widely translated book in the year was the Bible; but as in previous years, the writings of Marx, Engels, Lenin, and Stalin follow in quantity of translations.

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The widow of Serge Koussevitzky has announced that the International Music Fund, established by the famous conductor in 1948, will begin again this year its efforts to encourage living composers by commissioning new works and bringing contemporary music to public notice through concerts, broadcasts, and recordings. The Fund is affiliated with the International Music Council of UNESCO.

In announcing the reactivation of the Fund, Mrs. Koussevitzky named a Committee which will sponsor the Fund's activities. Members include Mrs. Franklin D. Roosevelt, Dr. Albert Schweitzer, Edouard Herriot, Pablo Casals, Jean Sibelius, Igor Stravinsky, Heitor Villa-Lobos, and Ralph Vaughan Williams.

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With its ratification by Mexico on May 7, the International Convention for Protection of Cultural Property came into force three months later on August 7, 1956.

Adopted on May 14, 1954 during an intergovernmental conference convened by UNESCO at The Hague, the Convention had been signed by fifty States. It has so far been ratified by Egypt, San Marino, Burma, Yugoslavia, and Mexico.

This Cultural Red Cross, as it has become known, aims at affording the same protection to historical monuments, museums, libraries, works of art, scientific collections and other cultural treasures and to the personnel engaged in their protection, as is universally afforded in wartime to medical staff, hospitals, and ambulances.



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